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NOTICE.—To avoid delay in the execution of
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Manager," and not to individuals by name.

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Editor, not for publication, but as evidence of good
faith.

All letters for publication should be written on one
side of the paper only.

Advertisements and Subscriptions which are not
entered for a fixed period will be discontinued
unless otherwise specified.

Orders for extra copies of the *Daily Press* should
be sent before 11 a.m. on the day of publication.
After that hour the supply is limited.

The Daily Press.

HONG-KONG, JUNE 13TH, 1885.

The recent hostilities between France and China have caused the position and rights of missionaries in the Middle Kingdom to be more fully discussed than has been the case since the popular excitement on this subject after the attack on the Protestant Missionaries at Yang-chow-fu in 1862, and during the negotiations for a revision of the Treaty of Tientsin which resulted in Sir Rutherford Alcock's Convention of October, 1863, ratification of which was refused by the British Government. From that date until the troubles in Kwangtung last year things had gone on smoothly on the whole. Outrages on mission property had occurred occasionally, but there was no general persecution of Christians or manifestation of hostility against foreign missionaries. When, however, France and China became engaged in active hostilities, and rewards were offered for the heads of French officers, soldiers, and sailors, the anti-foreign spirit and hatred of the new religion once more evinced themselves by open acts of violence. This, of course, again raised the whole question as to the status of missionaries and their converts in China, and for some months past it has been actively discussed by the various missionary bodies and by the public. The outcome of this discussion has been the appearance of two remarkable documents. First, we have the letter of the Pope to the Emperor of China, on which we have commented at length, and, second, the manifesto of the China Branch of the Evangelical Alliance, as conveyed in a letter addressed to the various Ministers at Peking, a copy of which, together with the reply of the American Minister thereto, we published a few days ago. It may be useful, at this point, to refer to the provisions of the various treaties, to gather from them as far as may be the views of the different Governments. The British treaty says:—"The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches men to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling and not offending against the laws, be persecuted or interfered with." The American Treaty, after an equivalent declaration as to the character of the Christian religion, stipulates that "Hereafter, those who quietly profess and teach their doctrine shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets peaceably teach and practice the principles of Christianity, shall in no case be interfered with or molested." The French Treaty, after stipulating for protection for the missionaries, provides that—"No hindrance shall be offered by the Authorities of the Chinese Empire to the recognized rights of every individual in China to embrace, if he so pleases, Christianity, and to follow its practices without being liable to any punishment therefore. All that has previously been written, proclaimed, or published in China by order of the Government against the Christian religion is completely abrogated and remains null and void in all provinces of the Empire." In the treaties made with Russia, France, Germany, Denmark, Holland, Spain, Belgium, and Italy, there is in each case an article for the toleration of the Christian faith. The proclamation of this toleration was in the first instance extracted by force, and it is to the force of their respective countries that the missionaries have hitherto looked for the maintenance of the principle.

The Pope has taken a new departure and cast aside all reliance on the secular arm for the propagation of Christianity in China. The Church of Rome seldom makes a mistake in the means she adopts for furthering her propaganda, and we certainly think she has not done so in this instance. The secular arm has been tried and found wanting; it has proved more of a hindrance than a help. We live it on the authority of Sir Thomas Wade that a Romish father, long resident in the country, in a conversation with Sir Jameson Baynes, admitted of his

own accord that "the personal position of Romish priests in China was anything but ameliorated by the support they then received from the French Government. The comparatively amicable relations which previously existed between the missionary and the mandarin had been disturbed; the mandarin and most of the latter class who had been formerly friendly stood aloof." Nor was it surprising that this should be so. The object France had in view in supporting the missions was a purely political one. The case was concisely stated by Sir Rutherford Alcock when, in a conversation with three Ministers of the Tsung-lu Yamen, he told them that "France, having no large commercial or material interests in the East, had elected, apparently, to create a position and influence, both in Europe and in these regions, by virtue of a self-imposed protectorate of all Roman Catholic Missionaries." France has now successfully created a position and influence, and having become a considerable territorial power in the Far East will, presumably, not be unwilling to sever the connection with missionary work which she used as a stepping stone to that position; while the Pope, on the other hand, finding that protection by a foreign power does more harm than good to his cause, has determined to disown it. Such protection may occasionally be conducive to the personal safety of the missionary, but it hinders him in his ordinary every day work; and even as regards personal safety its efficacy is called in question, for we find the *Catholic Register* maintaining that had the missionaries been allowed to communicate directly with the Chinese authorities instead of through the French Consul the fearful carnage of the Tientsin massacre might have been prevented. A little while ago the Roman Catholic missionaries were all ready enough to appeal to the Consul on any and every occasion when they thought outside pressure would be useful for their purpose. The change of view now expressed is a notable one.

The Protestant missionaries, however, have not changed their view. They still cling tenaciously to their gunboat fetish. Unwilling or unable to trust the Almighty to further Christianity in China by His own means and in His own way, they want foreign powers to take it under their fostering care. Not only do they ask protection for their own persons—which is from a certain point of view a logical position to take up—but they also claim protection for their converts amongst Chinese subjects. In the letter addressed by the China Branch of the Evangelical Alliance they ask that full restoration should be directed to be made to the native Christians who suffered in the recent persecution, they suggest that the character of native officials appointed to places where there is a Christian congregation should be investigated by the foreign powers, and they say, further, that every case in which Christians suffer in consequence of their views being enforced, they would probably say that their appeal was merely for diplomatic action, not for the use of force; but the former is of little value unless with a reserve of the latter to back it up. In a certain case in which a missionary some years ago was involved in a serious dispute with the local authorities the master was taken up diplomatically. The case was difficult of settlement, the missionary was unwilling in his claims, and when he was asked if he would consent to see force used, he replied that he stood on his rights as a British subject. An appeal for diplomatic interference in every case involves the possibility of an ulterior appeal to the use of force. Lord Clarendon, in a despatch to Mr. Bulwer-Lytton said:—"All her Majesty's Agents in China have been instructed to... caution British subjects to pay due respect not only to the laws of the Empire, but, as far as may be, to the usages and feelings of the Chinese people." Nor it is precisely at this point that the missionaries call for protection and interference. Their teaching is opposed to the usages and feelings of the Chinese people, and more or less friction is inevitable. Mr. Russell, *Yours* reminds them that those who follow the cross must sometimes bear the cross, but the idea of the missionaries would appear to be that the cross should be passed on to the Ministers, who of course may pass it on to a gullible if like this. This is a view which cannot be too strongly combated. Propagandism is almost invariably attended with more or less of disturbance; to make these disturbances occasions for diplomatic quarrels is evidently inadvisable. Sir Rutherford Alcock, referring to an argument used by a Chinese Minister as to the equal rights of the Chinese to preach Buddhism in England, and its probable results, says that the argument was all the more effective since the newspaper contained accounts of "dangerous riots, requiring the military to quell them, in North Shields and elsewhere, created by Mr. Muir's denunciation and inadmissible preaching against Romanism; exciting to madness the hostile feelings of Protestants and Romanists in the same localities. This, too, in a Christian country, and among populations professing the same faith, with only sectarian differences!" That disturbances should occur when an entirely new and alien faith is preached amongst a people is only what should be expected, and if the new faith is supported by material force it is equally to be expected that the hostility of the people to it will be all the more pronounced. The letter of the Evangelical Alliance, which is extremely valuable from an historical point of view, records the fact that as long ago as 1863, the Christians being unwilling to contribute money for the building and repair of temples, the expenses of idol processions, plays, incense burning, and the like, it was noticed that the Christians, while they were to pay taxes and rates of a public nature as if they were not Christians, were not to be compelled to pay a share towards the expenses of building and repairs of temples, of idol processions, plays, and the like. In

cases where taxes and rates of a public nature were united with charges of the other kinds mentioned, the local magistrate was ordered to make a just division of the two kinds, civil and religious, and not allow them to remain confused, to the disadvantage of the Christians. For instance, if four-tenths were for public objects and six-tenths for maintaining temples and the like, the magistrate was to distinctly point out that the Christians were only liable for the four-tenths, and were not to be compelled to pay the remaining six-tenths. It is not likely that this order has been to any considerable extent acted upon. It was of course made under pressure, and we do not hesitate to say that the pressure which produced it was unwisely applied. It would have been better to let the Chinese Christians work out their own deliverance from taxes of this kind, as the Roman Catholics and Protestant dissenters in Great Britain worked out their deliverance from tithes, the Test Act, and other measures which were contrary to their religious convictions. In England religious liberty was a tree of life, if sturdy growth, but in China the Protestant Missionaries seem to think it should be at once planted in full blossom.

The Chinese gunboat *Arias* arrived here yesterday.

The French cruiser, *Roland*, Captain Mayer, left here yesterday for the *Positores*.

The railway between Soiern and Myo is to be opened on the 11th July.

The Indo-China Steam Navigation Company's new steamer *Kuangsang* from London, left Singapore for this port yesterday.

The steamer *Greyhound*, from Pahki and Hoihoi, reports the steamers *Sigaud* and *Wai-yen* at Hoihoi, the latter with a defect in her machinery.

The Saigon papers record yesterday contains reports of further conflicts between the French forces and the rebels in Cambodia. The insurrectionary movement, though not very formidable, is giving considerable trouble in its suppression.

We are informed by the Agent that the French steamer *City of Rio de Janeiro* with mails, &c., from San Francisco to the 21st May, has arrived at Yokohama and will sail for this port to-morrow, the 11th instant.

H. J. G. M. 's corvette *Elizabeth* arrived at Singapore on the 2nd instant from Hongkong. It was stated here that she was homeward bound, but the *Straths* *Times* understands her movements and address with communications addressed to the Editor, not for publication, but as evidence of good faith.

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After that hour

EXTRACT.

THE RABBI'S PRESENT.
A Rabbi, now, by all admis-
tered, of high esteem the sign,
From those his goodness thus inspired,
A present of a cask of wine.

But it's when soon he came to draw,

A mire, in mode as rapid,

But quite unlike what Cain, saw,

Had turned his wine to water rapid.

The Rabbi never knew the cause,

For miracles are things of mystery,

The 's, some, like this, have had their laws

Explained by facts of private history.

His friends, when love did aptly teach,

Wished all to share the gracious task,

So planned to bring his hosts each.

And poor 'tis when in one great task,

Now one by chance thought, "None will know,

And with the wine of all my brothers."

One by chance thought all the others:

— "None will know."

QUEEN R. ST. ORY.

A CONFESSIONAL SECRET.

Sir Charles Moodie, Bart., M.P., was a very prosperous man, and any one would have thought a perfectly happy one. He was the head of a banking firm in the City which enjoyed as good credit as the Rothschilds.

He possessed a fine town and a finer country residence, and his horses and carriages were the envy of all his neighbours.

He was as popular with his constituents that he could afford to regard the next general election with equanimity, while his position in the House was promising in the extreme.

He had a young and pretty wife, to whom he was much attached, and not many poor relations. Under such circumstances, one would think any man must find the world very pleasant; yet Sir Charles Moodie found it very unpleasant. In spite of his wealth, prosperity and promise, he was as miserable as he well could be.

It is said that even then a skeleton in the cupboard; but it was Sir Charles's misfortune to have, two. And very hardened, obtrusive skeletons they were, besides they would not stay in their cupboards but continually persisted in coming out to annoy, and frighten, and disgust him, no matter what he was doing or where he was.

"What would he do?" asked Sir Charles, still agitated and puzzled.

"Well, as it concerns you, I will, of course, tell you about it. You have heard of little Sventelev, the Jewish moneylender?"

"Yes."

"You know I got him out of one or two scrapes—rather dirty scrapes they were, too—and he is grateful to me. So, when he gave me a tip, he does so."

"I know."

"Well, to-day he was with me on business, and he told me something about Martin."

"About Maria? What on earth does he know about my wife?"

"Very little, but a great deal about your brother-in-law. He took from that honest fellow a bill for £500, drawn on old Colonel McCash, and has since discovered that the Colonel's signature is a forgery. Sventelev does not seem enough to make a sensible man, as Sir Charles undoubtedly was, utterly miserable; yet when all the circumstances are considered, perhaps some people would admit that it was, in his case, at least, very nearly enough. In the first place, Sir Charles was verging on middle age, while Lady Moodie was just past twenty. In the second, Sir Charles, besides not being very young, was (as he himself knew well) not very attractive, while the Rev. Mr. D'Ory, who was Lady Moodie's pastor, was the reverse in both these respects. Then, when we remember all this, and know that the Rev. Mr. D'Ory was unmarried, that he had established a confession in connection with his church, that Lady Moodie was his most enthusiastic penitent there, and that when Sir Charles forbade her going she had openly defied him; that of late her bearing had been as warm towards the reverend gentleman as it had been cold towards her husband, we shall begin to have some idea of the irritation and misery, the doubts, fears, and suspicions this difference in his wife's religious views gave rise to in Sir Charles's mind.

The other and lesser skeletons was also of a sufficiently disagreeable description. It took the form of a brother-in-law. Lady Moodie's brother was neither so promising nor so prosperous as her husband. Though still young, Captain Hardrup had married too soon of life than many older men, and in doing so had also a good deal of other people's. He had enjoyed a great deal from his earliest days, and was determined to go on doing so as long as he could; his hands, on the other hand, to help him. That, however, had of late become very difficult. As on his own fortune held out, of course, everything went on easily, and for a little time after his marriage his experienced small trouble in borrowing enough money to have his pleasure. But as his borrowing became habitual his funds became less generous. Sir Charles, moreover, who, while he was paying his addresses to Miss Hardrup, had been extraordinarily liberal, now being in possession of that young lady, and finding her not such a prize as he had anticipated, had become more parsimonious, not to say mean, in his treatment of his brother-in-law.

"He did, in fact, sit a small and inelastic amount upon the gallant captain, but he had had points to blame to interest him, or to discharge any of that individual's many debts. This state of affairs had reduced the gallant Hardrup to great straits, and had compelled him to resort to underhand methods to fund his

pecuniary difficulties.

— "Yes. You tell me she has been confessing a great deal of late. No doubt she has confessed all about this affair. But I will not tell him, and expose him to all his congregation."

"By Jove! I have it!" exclaimed John, "What is it?" asked Sir Charles, excitedly.

"What is it?" asked D'Ory, "I told you it was D'Ory told you it!"

"Yes. You tell me she has been confessing a great deal of late. No doubt she has confessed all about this affair. But I will not tell him, and expose him to all his congregation."

At the earnest entreaty, however, of Lady Moodie, Sir Charles was content to treat the reverent gentleman with silent contempt.

— "Truth."

"Or truth, do you think?" said you imagine she would believe him? Why, who else could but suspect of letting it out? Not her brother, though you may say so, old Sventelev."

She was enough of a money-lender to appreciate the fact that they won't volunteer any information upon their business, and is sensitive to impressions of external nature, as never forgets the peculiar melancholy note of this tiny songster. It begins with a sudden feeling of confidence. "To confound! As though I could have known about the affair! Much had been the case. But I will not tell him, and expose him to all his congregation."

"But isn't it rather a low trick, John?" said Sir Charles, hesitatingly.

"Pish! I lose all patience with you. Which do you prefer—to be made a fool of by women and priests, or to take the only step that can enable you to hold your own?"

Sir Charles did not at all like the suggestion his brother had made, but the crisis was too serious for him to disregard his advice. So he reluctantly promised to do as he was urged; and, after being instructed how to behave under the circumstances likely to arise, he departed in anything but a cheerful frame of mind.

He and Lady Moodie were alone that evening. They had neither guests nor engagements. They had received an invitation to dine with the Dowager Lady Turle, where they knew the Rev. Mr. D'Ory was a constant and favorite guest, but Sir Charles, much to his wife's indignation, had insisted on its being declined.

During dinner never spoke three sentences. Sir Charles, contrary to his wont, applied himself freely to the claret, and his wife, noticing this and other unusual conduct on his part, saw that he was labouring under some extraordinary excitement and her guilty conscience made her guess the cause of it.

"When dinner was over Sir Charles, whose frequent applications to the claret-jug raised his courage to the proper level, determined to do as his brother advised him. He began by asking Lady Moodie to show him some of the diamonds he knew were ploughed. She started, and turned extremely pale, and tried to put him off with some lame excuse. He looked at her long and sternly.

"Lady Moodie," he said, at length; "do not try to deceive me. Thanks to your own folly, I know the truth. You have not got those diamonds!"

"Sir Charles!" exclaimed his wife.

"If you have them, produce them."

all his griefs, and looked for consolation and counsel, and he could not have done better. He always obtained much sympathy from his brother, and sound advice. To be sure, sometimes John Moodie's suggestions, and his way of obtaining information, somewhat startled the banker, and once, or twice, the latter had thought that the recommendations he received, so strongly of sharp, if not dishonorable, practice, that he had refused to follow them, but on every such occasion he had cause sooner, or later, to regret his fastidiousness.

It was soon after the beginning of the season that Sir Charles, more unhappy than usual, called at his brother's chambers at the Temple. When he arrived John had just returned from the Old Bailey, and was seated before his brief-laden table smoking a cigar in a contemplative manner.

Sir Charles was not many minutes with him before he began to pour out his tale of woe. Lady Moodie's behaviour was worse than ever. She was continually running to that confounded D'Ory and his confessions. She was getting more and more estranged from her husband. For some time past she had seemed quite frightened of him, and was much depressed in spirits. He didn't know what to think, but, "I don't help you."

"The coward!" she said, at length. "I know who he is. I suspected him once before. He is still silent and thoughtful. After a rather long pause, he at last spoke.

"Things are bad enough," he said, "but I don't think they're quite so bad as you imagine—at least, it is as D'Ory is concerned."

"As far as D'Ory is concerned," cried his brother, "Y—don't mean."

"No," said John, hastily; "you know me. I meant that, from what I have learnt to-day, in my opinion Maria's frightened manner need not necessarily be attributed to her relations with D'Ory."

"What have you learnt to-day?" demanded Sir Charles, still agitated and touched her.

"I have been so foolish!" she said, in a piteous, humble way, "and have said so badly that it is indeed good of you, Charles, to forgive me. I'll give you cause to be angry with me again. As for that D'Ory, I hate him, Charles, and I'll never speak to him again—ever, never—ever once."

"Except once, my dear!" repeated Sir Charles, a little impishly.

"Yes, once. I said to tell him what I know of him, the wretched hypocrite."

"Wouldn't it be better, my dear, just to treat him with contempt?"

"Oh, I treat him with something more. But I promise you I'll never see him again after this once—a resolve which will, after our interview, please him even more than it will gratify you."

"My dear, I'm sure it would be wiser to tell him all at once."

"Ah, Charles, don't cross me again. Henceforth I'll do whatever you want. But dear, you must let me do what I wish this time, now, or will you?"

Sir Charles was in a softened mood, and could not resist such an appeal. He, therefore, gave his consent to a last interview, and then lay awake all night wondering what his result would be.

Next morning Lady Moodie started out early to interview him for the last time, to tell him all she could about her interview that day, and to assure him that D'Ory might know something about the relations between Sventelev and John Moodie. Such a contingency had never entered his head last night; how he could not help thinking of it. In fact, he told his wife nothing, he had come to trust her, and he could not tell her that his new-born surprise was correct, and to wonder how he could ever face the world after being detected in such a villainous falsehood.

At last Lady Moodie returned. When she entered the room the look of gloom and despair was still on her face. Sir Charles was afraid his fears had been only too just and that the clergyman had proved him entirely right.

"Well, John," he asked timidly, "how would you account for your husband?"

"I would tell her the truth."

"Of course, he denied it."

"Of course he did," she said with a tone of her head, "but I knew too much for him. Although you wouldn't tell me who told you, I have seen the full of my ways. I was told you that D'Ory might know something about the relations between Sventelev and John Moodie. Such a contingency had never entered his head last night; how he could not help thinking of it. In fact, he told his wife nothing, he had come to trust her, and he could not tell her that his new-born surprise was correct, and to wonder how he could ever face the world after being detected in such a villainous falsehood."

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